Mr. *BUTLER's*

SERMON

Before the

LORD-MAYOR, &c.

ON

Tuesday, September the 29th. 1724.

Delmé, Mayor.

Cur' ſpeal' tent' in Feſto Sancti Michaelis Archi' Scilt' die Martis XXIX° *die* Septembris, 1724. *Annoq; Regni* Georgii, Magnæ Britanniæ, &c. *Undecimo.*

IT is Ordered, That the Thanks of this Court be given to the Reverend Mr. *Butler* for his SERMON this Day preached before this Court and the Liveries of the ſeveral Companies of this City, at the Parish Church of St. *Laurence Jewry*, before the Election of the Lord-Mayor for the Year enſuing, and that he be deſired to print the ſame.

Jackſon.

The GOOD MAGISTRATE.

A

SERMON

Preached before the Right Honourable

Sir *Peter Delmé*, Knight.

LORD-MAYOR,

The Aldermen and Citizens

OF

LONDON:

ON

Tueſday, September 29. 1724.

BEING THE

Day of ELECTION of the Lord-Mayor for the Year enſuing.

By WILLIAM BUTLER, *L.L.B.*

Chaplain to His LORDSHIP.

LONDON:

Printed for JOHN WYAT, *at the* Roſe *in St.* Paul's *Church-Yard.* MDCCXXIV.

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NEHEMIAH V. XIX.

Think upon me, O my GOD, for Good, according to all that I have done for this People.

THESE Words, and Words ſomewhat like theſe, are a ſhort, but pithy and pious Ejaculation, which *Nehemiah* makes uſe of more than once; in this Book of his. Upon Review of his paſt Government, and the many Services he had done his Country, he makes this ſingle Reflexion upon the whole; he turns to his GOD, and begs of him, that he would think upon him for Good, according to all that he had done for his People. This is the Reſult of his Heart, the Sum and Subſtance of all his Thoughts, that is ever uppermoſt in his Mind, and in his Mouth, that is as it were the Burden of his Song, whenever he ſpeaks of himſelf, and the Acts of his Government. To GOD he makes his conſtant Addreſs, and though

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he had done much Good to the People, ſtill he expects his Reward from GOD and not from them. Wherever we find him caſting up his Account of the many good Deeds he had done for the People, we are ſure to find him placing them to GOD's Score, and making GOD, as far as he can be made, his Debtor. *Remember me, O my* GOD, ſays he in another Place, *concerning this, and wipe not out my good Deeds, that I have done for the Houſe of my* GOD, *and for the Offices thereof.* And again, on mention of ſome other Services, he cries out in the Zeal of his Heart: *Remember me, O my* GOD, *concerning this alſo, and ſpare me according to the Greatneſs of thy Mercy.* And as if he deſigned to breath out his Life and Soul in this Rapture; he cloſes his Book, after a long Catalogue of more good Deeds, and concludes with theſe his laſt Words of all; *Remember me, O my* GOD, *for Good.* This Behaviour of *Nehemiah*, ſo beneficent to the Publick, and with regard to himſelf ſo modeſt and diſcreet, gives, methinks, a bright Character of a Good Magiſtrate, and a Picture of him drawn to the Life. For by his Behaviour.

Chapter xiii. 14.

Ver. 22.

I. IN the firſt Place, He ſhews the Duty and Office of a good Magiſtrate, for what End he was created, *viz.* For the Good of the People.

II. BY his Diligence and Watchfulneſs in his Office, by his Vigor and Courage in the Execution of it, as

as will appear from his own Mouth, he shews what Trouble and Care he must expect, and undergo for the Sake of the Publick.

Lastly, He shews on what Grounds and Motives a good Magistrate should act, when employ'd in the Service of his Country, not for Ambition or Popular Applause, but for GOD's Sake; and of him to expect his Reward.

Of these Three Points therefore I shall speak in their Order.

First, THEN, the End of Magistrates, and the Appointment of them is, for the Good of the People. The Reason is, because Government itself was instituted for that Purpose. The Magistrate therefore who is to govern must act by that Rule. He is the Minister by GOD appointed for our Good. For tho' Magistrates, in some Sense, may be called the Ordinance of Man, being set up for his Good, and because every Nation has a Liberty to choose what Form of Government they please; in which Sense St. *Peter* calls it a Human Ordinance and Creation: Yet with respect to the Appointment and Institution, we must affirm it to be the Ordinance of GOD. It is for the Benefit Mankind and therefore GOD must be the Author of it. And so we are assured from the Mouth of St. *Paul*, *There is no Power but of* GOD, *and the Powers that be, are ordained of* GOD. And this we learn by the Light

Light of Nature, as well as by the Scripture. Disputes indeed there have been upon Supposition, Man had continued in his State of Innocence, whether ever he should have Power over his Fellow-Creature? But it is beyond all Doubt, that since the Fall, there has been an Appointment of GOD concerning Government, and the Power that Man has over Man. Even Heathen Lawgivers have often pretended to receive the Rules of their Government from some divine Hand. There is a Kind of Religion in that Superstition, and a Truth in those fabulous Narrations. All intimating that the Power of the Magistrate is of divine Pedigree, and has a Stamp of GOD upon it. And while they said they had their Laws from their Gods, they said it to make an Impression of Reverence to the Laws, that they might esteem them the more sacred.

BUT yet further, By the Light of Nature it appears that Government, and so of Course Governors were instituted for the Good of the People, because there is an universal Hatred and Abhorrence of Anarchy imprinted in the Hearts of all Men. That there should be Laws and Government we find and feel by the Want of them. For tho' Nature is proud, and hates to be kept under by a Superiour, tho' it is licentious and loves not to be restrained by others, yet Subordination there must be, and therefore it chooses any Government rather than none, which Choice is grounded on this Principle, That it is better to live under hard Laws, than under none at all. For no Man can like to live, where every Man may do what

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he will. And therefore, we find, in the greatest Rebellions and Oppositions that were ever made against Governments and Governors, the Thing endeavoured has been the Change, and not the extinguishing of them, the putting the Administration in other Hands, not the putting it out of all Hands. For this is a most certain Truth, The most unruly People even Pyrates and Robbers cannot subsist without Laws and Governors. The Good therefore of the Publick, is the End and Institution of Magistrates. Accordingly, *Nehemiah* makes his Appeal to God, for having answered this End. Why should he put up his Petition to God, and repeat it so often as he does, as if he had a Sort of Claim to be rewarded for his good Services done to the People? Why all this Importunity urged again, and again? For nothing else, but because he had done his Duty and answered the Ends of his Appointment. Had he failed in his Office, he might have had the same Reason to expect Punishment, as he now hoped for Reward.

God, for wise and good Reasons, at present commits the Care and Government of this World to his Deputies. He busy and employed in shedding abroad the Abundance of his Blessings, and making his Sun to shine upon the Fields and upon the Flocks of the Evil; as well as of the Good, leaves those who are in Authority and Commission to look after the World, and keep it, as he has prescribed, in good Order: And this Appointment is for no other End and Purpose, but that Man may be as happy as he wishes and would have him be. The Magistrate is his Minister to pursue

the Peoples Interest, and to execute Wrath on those, who would disturb their Peace. *He beareth not the Sword in vain*; for he serves the Cause of GOD by it, while he uses it as a Weapon offensive and defensive, to guard Societies, and cut off the Pests of it. All that are in Society, be they Princes or inferior Magistrates, they are so many Men charged with the Concerns of the People, and into whose Hands GOD has put his own Cause; the Care I mean of the Publick Safety. They rule not, at least ought not to rule for Ruling Sake, and govern by no Law but by arbitrary Will and Humour. For no Power upon Earth tho' never so great, is, or can be absolute in Reason or Nature. It has its Dependance upon GOD, and is derived from him, who bestows it for the Benefit, not Destruction of the People. I deny not, that GOD in his Wrath, many times sends wicked Governors to scourge a wicked People; but then the Havock, that these Sons of Violence make in the World, was never put into their Commission by GOD himself, nor did he, when he made them Governors, give them a Grant or Patent to be wicked; for so GOD must be made the Author of Sin. But he directs that Malice, which he foresees lurking in their Hearts, and orders it to fall on this or that Nation, as he sees proper, who knows the Times and the Seasons. And this we find in Fact to be true; when he has served Himself by the Man, whom he is pleased to call the Rod of his Anger, he afterwards sets Himself to punish him for having been such a cursed Plague to the People. No Oppression, Violence and Wrong can

never

never come from God, tho' he sends Men that commit it. He gives no Authority for Wickedness, tho' he suffers Men to exercise their cruel Designs. Their Purposes are their own, arising either from the free Motions of their own wicked Hearts, or from the Suggestions of the Devil, who instigates and stirs them up to do Mischief; but God directs where it shall fall. Not that he gives Orders, and Allowance of Approbation for the Commission of Sin, which he ever abhors and punishes; but he makes use of such wicked Instruments, made so not by him, but by themselves, to serve quite another Design then they mean or ever intended. They are doing God's Work, while they are doing their own. Their Aim is Power and Dominion; and God's Design is to punish a People by Virtue of that Power which he gave for their Preservation. For the Original Design of Government as instituted by God, is, for the Use and Benefit of Mankind, and He expects that Governors should use their Power as St. *Paul* tells us, *That we might live a quiet and peaceable Life in all Godliness and Honesty.* So then by this Way of Reasoning, the greatest Monarch upon the Earth, is himself a Subject; a Subject I mean to that God who has chose him not for State, but for Service, who to his Marks of Dignity, and Robes of Honour, has added the Care and Charge of the People; and the Moment he enters upon his Office, he is no longer his own Master, but a Servant of the Publick. And from hence it may be concluded, That he, who takes upon him an Office with a View to no other

Thing than his own Interest, to feed his Vanity, and make a Figure, to serve himself, and not those who have a Right to his Service, and who pay him for it; abuses and profanes his Sacred Trust, and as much as in him lies, disappoints and defeats the Designs of God, who sets up Magistrates, and invests them with Power, to promote the Publick Good more than their own. For to this End they were created, and for this they ought to dedicate and devote their Labours. If the Magistrate has the Superiority over the People, and they pay him their Respect and Homage, as they ought: Let him turn the other End of the Perspective and view himself in another Light. Let him there observe, tho' he is such a Considerable Person, he is made so for the Sake of others, and not for his own self. If there is a Duty and Service the People owe him; there is, on his Part, another Sort of Duty incumbent upon him, and which he must pay in Return for it. If on one Side, they are his Subjects, in another Sense he is theirs; and he does not them Justice, whenever he withdraws his Hand to serve a Turn. For Magistrates, in the Language of Scripture, are called Gods; and God who hath honoured them with that Name, expects that they should honour him, by imitating and acting like him. What the Magistrate does, he should do, like God, he should do it so, that every Body may be convinc'd that God is in him, and with him of a Truth. This is a Point so evident and plain, that I think all Parties are agreed upon it. The Murmurs and Complaints that each in their Turn make, as they happen to be disappointed,

appointed, are grounded on this allowed ungontested Maxim, That the Good of the Community before all things ought to take place. And they are certainly in the right, did they mean the whole Community, and not their own Particular Party. But alas! No Good is done at all, unless they are pleased, and they can govern their Governors, who must be directed by them, or immediately the Church and State is in Danger. Upon the Strength of this Principle, we have seen Plots hatched, and Rebellions break out, and Treasons justified, by Men of eminent Loyalty, as they call themselves. So apt is Nature to rise up, not against, but with Principle in the Hearts of the most Passive Obedient. And so much for my first Observation in the Character of a good Magistrate, he consults the Good of the People.

My second Observation is, That the Diligence and Watchfulness of *Nehemiah* in his Office, his Vigor and Courage in the Execution of it, shews what Trouble and Care, the Magistrate must expect, and undergo too, for the Sake of the Publick.

As for *Nehemiah*'s Case, his indeed was Particular. He had two exceeding difficult Tasks to carry on both at once. He had the Enemy to repulse, and the Walls of *Jerusalem* to build at the same Time. Obliged to be at work, and in a Posture of Defence, half of his Servants armed with Spears, and Shields, and Bows, and the other half furnished with Tools in their Hands. And we read how, *They which builded, and they that bore Burdens, with them that laded, with one of his*

Hands wrought in the Work, and with the other held a Weapon. Under all this Difficulty, ſuch was the Publick Spirit of *Nehemiah*, that he could not bear to ſee his Country undone, whatever it coſt him. Notwithſtanding all Attempts of Enemies from abroad, and the Diſorders of falſe Friends, and entangled Intereſts at home, he generouſly undertakes the Government, and by that Act of his, proclaims aloud that he prefers the Common Good before his own Private Baſe. He knew full well how much the Enemy was grieved to hear, *That a Man was come to ſeek the Welfare of the Children of* Iſrael. He was ſenſible of their Rage and Malice againſt him, by their Scoffs, and Inſults upon him, by way of Ridicule, when they broke out into this ſneering Language; *Even that which they build, if a Fox go up, he ſhall break down their Stone-Wall.* But he is not diſcouraged at all this, he goes on boldly, and truſts in his GOD, and in theſe Words begs his Pro-
Chapter iv. 4. tection. *Hear, O our* GOD, *for we are deſpiſed, and turn their Reproach upon their own Head, and give them for a Prey, in the Land of Captivity.* When they find their Sneer and Sarcaſm fail them, and that *Nehemiah*'s Meaſures are not to be diſconcerted by theſe Means; they enter into Plots and Conſpiracies againſt him, and the better to ſucceed, they gain over a Party of *Jews* to turn Traytors and joyn with them. The one are ready for the Attack, for ſo the Adverſa-
Ver. 11. ries ſpeak of *Nehemiah* and his Friends, *They ſhall not know, neither ſee, till we come in the midſt among them, and ſlay them, and cauſe the Work to ceaſe.*

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The other, as ready, betray and terrifie them by Murmurs as falſe, as they were diſheartning. For in a clamorous and perfidious Tone, *Judah* cries out: *The Strength of the Bearers of Burdens is decayed, and there is much Rubbiſh, ſo that we are not able to build the Wall.* But *Nehemiah* is ſtill the ſame, ſteady and erect againſt all Oppoſition; he is not daunted, but with a Courage as good as his Cauſe, he ſays *to the Nobles, and to the Rulers, and to the reſt of the People, Be ye not afraid of them: Remember the* LORD, *which is great and terrible, and fight for your Brethren, your Sons, and your Daughters, your Wives, and your Houſes.* When neither Force nor Fraud could prevail upon him; the laſt Scheme and utmoſt Effort they make, is to raiſe Scandal and Defamation upon him, as if he was an Uſurper; and with Hearts full of Miſchief, they invite him to a Treaty at the ſame Time; but he ſlights their Offers of Friendſhip, and with an Air of Indifference, without any Signs of Fear, or Concern upon his Spirit, he replies to their Charge in Words which ſignify, tho' they do not expreſsly ſay it, That their Charge is a Lye. For ſo he ſpeaks, *There is no ſuch Thing done as thou ſayeſt, but feigneſt them out of thine own Heart.* And when the Prophet *Shemaiah*, who had been corrupted and bribed into the Service of the Enemy, (for Villany is never in ſo fair a way to ſucceed, as when diſguiſed with the Colour of Religion) when this ſame Prophet, by falſe and traiterous Advice, would fain have frightned *Nehemiah* out of his great and glorious

Chap. vi. 8.

Deſign,

Deſign, he defies his Terrors, and boldly anſwers to his Face, *Should ſuch a Man as I flee?* And he tells us in the next Verſe, *That there was Treachery in the Caſe,*
Ver. 11. *that* GOD *had not ſent that Prophet, and that what he had ſpoken, was by direction of* Tobiah *and* Sanballat, *who were the Perſons that hired him.* What a Fund of Reſolution muſt the Man have, who is ſufficient for theſe Things? What Vigilance and Diligence muſt he uſe, who has the Deſigns of an inveterate Enemy to defeat, and the Walls of *Jeruſalem* to build up all the while? How muſt his Thoughts be buſied Day and Night, to diſcover hidden Darkneſs, as well as ſtand up againſt open Attempts?

I WILL not preſume to ſay, the Times and Circumſtances of *Nehemiah*'s Caſe run exactly Parrallel with our own; for Compariſons may be carried on too farr, and Scripture be profaned by Miſapplication. But this, I think, may be averred with Modeſty and Truth, That if *Nehemiah* buſied in Thought, Night and Day, for the Safety of his Country, deſerved Praiſe and Commendation; the ſame is due to thoſe, who now are, or have been as watchful for our Preſervation againſt the Cauſe and Friends of the *Pretender*. They have been long ſeeking our Deſtruction, and ever reſtleſs in their Thirſt after it; but never ſo induſtrious as in this preſent Reign. They ſee a Race of Proteſtants entailed upon the Crown. And while they ſee it, they grieve much, and leave no Stone unturned, to unhinge and overthrow

throw the preſent Settlement, before it takes deep root, and is never more to be ſhaken. The Maxim they go upon is right and true. If they cannot prevail now, they have Reaſon to Deſpair, and in all Probability will never be able to ſucceed hereafter. 'Tis with this View they run abroad from Country to Country, and from Court to Court, to keep up a dying Cauſe. With this View they raiſed one Rebellion, and did alarm us with another. With this View we hear the KING ſo often vilified, His Government ridiculed, and His Family treated with Contempt and Scorn, in the Face of the Sun, and in the open Streets, and by the Scum of the People. Now, or never, is the time for them to do their Buſineſs; and this makes them ſo very induſtrious to ſet all their Tools to work; for they cannot with Patience ſtand ſtill, and ſee ſuch a numerous Iſſue of *Proteſtant Heirs*, in a Line of Succeſſion, which runs ſo ſtrong againſt them that, unleſs they can find ſpeedy Relief, their Hopes muſt fail them, and their Expectations be diſtanced, quite diſtanced of their Darling. 'Till the KING came to the Throne, they were calm, and wiſe enough to conceal their Projects, diſſemble their Deſigns, and with ſome ſort of Temper contain themſelves; becauſe they thought themſelves pretty ſure of their Point, and only waited for the Good Queen's Demiſe. But ever ſince they have ſeen him here, and ſeen him to continue among us, what is it they have not,

what is it they will not attempt to dispossess him? And how shall so much Diligence be baffled, but by Diligence? So that the Care the Magistrate has upon him, in such unsettled Times, is extraordinary.

But, without these Alarms of Rebellions, Plottings, and Confusion; the usual and standing Toil and Difficulty that attends the Magistrate, in the Nature of his Office, and in the Exercise of it, is very great and considerable. At distance Honours have a glaring Look, and are apt to dazzle the Eyes of the Spectators, who see none of that Crowd of Cares, that lurk behind their false Lustre. With their Pomp and their Train, they have Labour and Affliction enough to attend them. And he that imagines and represents to himself these Dignities and Posts of Honour otherwise than thus, knows not what these Things are, and if he uses them otherwise, he perverts them. Suppose a Man exalted to the highest Dignity, and see, if upon his Advancement he has any Right or Reason to promise himself more Ease by it. Without all question, if he will do his Duty, there is nothing in Life so cross and vexing, that he ought not to expect; and nothing so hard and bitter, but he must be prepared and willing to bear. The Reason is, Because in the Nature of his Office, he must oftentimes be obliged to do Violence to himself, and perhaps as often bear with Violence done to him by

others. Now, for a Man to do Violence to himself, and to suffer great Violence upon himself, where can such a one find Peace and quiet, or indeed can say that he is his own Man?

But to be a little more particular. What Violence must a Man do to himself who is placed in a Post of Business great as his Honour? If he is resolved to live his own Way, if he will put no Restraint upon himself, but follow as his Inclination leads him; how does he answer the Trust reposed in him? Or what Account can he give of his Charge to God, or Man, or even to himself? By his Place and by his Conscience, he is tied down to Business, and he must be punctual to Times, and Places, and Causes inconvenient perhaps for him, improper and disagreeable to his Repose. Now, before he can stoop and submit himself to all this, he must learn to curb his Desires and cross his Inclinations, and that he may learn this Lesson well, and fill his Post with Honour, he must part with his Ease, and after St. Paul's Example, He must spend and be spent for the People. And thus it is that he must do Violence to himself. And not only so; he must suffer it from others, bear with evil Treatment, and put up Affronts, which perhaps he never deserved. His Station, the higher it is, the more he is encompassed, and as it were besieged with Men who have their Failings, God knows, and he feels it, who have their Humours and Passions which must

be pleaſed; who have their private Views, and particular Intereſts, which muſt be ſerved; who have their Vices and Paſſions which muſt be flattered; or he is expoſed to Envy, Calumny and Cenſure. *Moſes* the meekeſt Man on Earth. How hard was he put to it to manage a ſtiff-necked and gainſaying People? With what Patience was he forced to arm himſelf? With how many Proofs and Trials, from Prejudice, Obſtinacy, and Perverſeneſs, was his moderate Spirit provok'd? And how would he have acquitted himſelf, as became his Office, had he not been hardned againſt Injury and Contradiction? And is it now a-Days become more practicable for a Man to diſcharge the Duty of a Magiſtrate, and not do as *Moſes* did? Is the Caſe ſo much altered now, that there is no need at all to follow *Moſes*'s Example? Is there no Occaſion now for the Magiſtrate to ſtifle his Reſentment, ſuppreſs the Sallies of his Heart, ſwallow a multitude of Affronts, and digeſt them all? Depend upon it, Human Nature is ſtill the ſame; and be a Man never ſo great, the World is not without thoſe, who are ready to controul him in his Office, that will thwart and croſs his Deſigns, and vex his Heart with open Cries, or with ſly and ſecret Inſinuations. For the Multitude is a giddy, headſtrong, unruly Creature, hurried by Paſſion, and not guided by Rule and Reaſon; they rage many Times, and imagine vain Things, when the beſt Things in the World are doing for them. So that unleſs the Magiſtrate be furniſhed

with a large Stock of Patience and Reſolution, he ſhall many times be byaſſed to forbear Juſtice, for Fear of the Multitude, or do Injuſtice to gaiu their Good-will. Such are the Difficulties and Diſcouragements of the Magiſtrate. And to me, his Courage muſt be as great as his Virtue, who for the Service of his Country will undertake them. To have the Care of Things to manage, that require the Talents of Angels, if poſſible, may in Reaſon give a Damp to Ambition; nor need we be ſurprized to find ſome Men ſhy of ſuch troubleſome Honour; where they muſt quit Repoſe, and live to others, not themſelves, and purchaſe Peace for others with the Loſs of their own. To take up the Reins of Government on theſe Terms is hard, but hard as it is, this is the Lot and Portion of all Governours, even of Kings and Princes, if they rule well. They will tell you, whether in fact they are eaſy in the Midſt of their Grandeur. We often hear them in Spite of the Pains they take to hide their Uneaſineſs, and ſhow only the glittering Out-ſide of their Glory, we often hear them make loud Complaints of the Load of their Cares, and the Weight of their Crowns; and the Truth of theſe Complaints we ſometimes ſee them confirm in Deeds, when they lay aſide the Sceptre, and quit the Throne to go and end their Days in Silence and Retreat. A Man therefore that ſeriouſly conſiders theſe Things, will examine himſelf and ſee what Strength he has to go through them, before he undertakes

dertakes the Task. He will ſet before his Eyes what Abilities of Underſtanding, of Integrity, of Diligence he muſt have. He will well weigh his Capacities, if he has Skill enough to diſtinguiſh and determine aright, if he has Temper enough to be impartial, if he has Induſtry and Inclination enough to baulk no Buſineſs that comes before him; if he has Courage enough to be above all human Regards; if he is reſolved and fully determined to do that, which he foreſees he ſhall be blamed for; and not do that, for which he is ſure to be commended, but which his Conſcience will not conſent to. And when he has done thus, and finds himſelf Proof againſt Men; he will conſider farther, if he can lay aſide all by-Reſpects of Self-intereſt and private Conſiderations; if he ſhall not be tempted to proſtitute the Dignity of his Office, for ſordid and mercenary Ends; if he ſhall be able and willing to do every thing to the beſt advantage, for the Good of the Publick, and not his own; to ſerve the Government, not his Friend or his Party. In a word, If he ſhall look upon his Office as a Truſt and a Charge, for which he muſt give an Account one Day, and has no other Thing in View, but how he may do his Duty. With theſe Thoughts, or with ſome ſuch Thoughts as theſe, our grave Citizens, I ſuppoſe, in ancient Days, were as willing to evade an Office, as many now are eager to embrace it; and took as much Pains to keep out, as ſome now ſtrive and ſtruggle to get in; ſhall I ſay, to intrude

and

and force in. What may be the Reason of this strange Reverse in the Alteration, is above me to enquire. But this I hope I may be allowed to say without Offence, and with all due Submission and Respect I speak it, Was the Publick always served by Men not over-forward, by Men that are a little diffident of their own Sufficiency, by Men that are content to sit still, and suffer the Office to find them out, and not they themselves with eager Chase hunt after it; the Publick would hardly suffer by such Magistrates. For such Men as these have no interest of their own to pursue, they see no Bait to invite them to such hard Service, but many Rubs which they must go through, from the Passions of Men and their divided interests: And tho' this may give them Scruples, so that with some Reluctance they do at first enter upon an Office; yet if they must serve, far from being proud of their Office, or having their Heads giddy with their high Station, they serve with Awe and Concern upon them for the Publick, in the midst of their Authority, and with a Zeal equal to the Importance of it. And what a Comfort must it be, better felt than express'd, when a Man in the sincerity of his Heart, and upon a due survey of himself, in the Close of his Office can make his Appeal to GOD, and in the Words of the Good *Nehemiah*, say unto Him, *Think upon me, my* GOD, *for Good, according to all that I have done for this People.* He may not have done, I confess, so much

much Service to the Publick, as *Nehemiah* did, becauſe he had not the ſame Opportunity. But for every Degree of Good and Service done by him, he may expect the Bleſſing of Reward from Him, who recompences not barely according to our Deeds, but according to the Goodneſs of our Intention. GOD, the Searcher of Hearts, ſounds the Bottom of our Goodneſs by that which lies there. And for this Reaſon He requires an Account not only of our Actions, but of our Intentions and Deſires; not only of what we do, but what we would do for his Sake. So that if we are but ready and prepared, He ſees it, and kindly interprets it, as actually done. Thus we ſee, it is ſufficient to pleaſe Him, to be willing and ready for it, and to have pleaſed Him thus, is ſufficient Ground for us to expect Favour and Acceptance from GOD's Hands. He who ſees all Thinngs, whoſe Knowledge nothing can eſcape, provided our Actions proceed from a good Principle, has Regard to the meaneſt of them, and rates them according to our Will. A Cup of cold Water given in the Name of CHRIST, and for his Sake, He himſelf hath aſſured us, ſhall not go unrewarded. The Widow's Mite was commended by his own Mouth, as well as thoſe magnificent Offerings of others in the Temple, and their great Profuſion of Alms. And therefore, *Think upon me, my* GOD, *for Good*; may be the *Motto* of every Good Magiſtrate, as well as of *Nehemiah*, tho'

tho' the Service be not ſo great as his was. Which brings me to my Third Point, *viz.*

Laſtly, To ſhew on what Grounds and Motives a good Magiſtrate ſhould act, when he is employed for the Service of his Country.

Not out of Ambition and popular Applauſe, but for God's Sake, and with an Eye only to him for a Reward. But this is a Subject too rich and noble to be ſlightly and ſuperficially treated, nor indeed will the Compaſs of my Time allow me to do it Juſtice. What I ſhall ſay at preſent to this Point, will be no more than to exhort thoſe whom it moſt concerns, to follow this moſt excellent Magiſtrate *Nehemiah's Example.*

He acts, you ſee, like a Religious, as well as a careful Magiſtrate. He was no doubt too wiſe, and underſtood the World too well, to have any Dependence upon fickle Man who is various and changeable as the Wind. And therefore he calls not upon them; but upon God to remember him. Not that he had no Right or Claim to call upon them upon the Score of his abundant Merit: But he knew in what a tottering Condition he muſt ſtand, did all his Hope reſt in the Breath of the People. This Day courted, and careſſed, and almoſt deifyed; the next run-down with Clamour and Perſecution; uſhered in

like CHRIST, to Day with Hosannahs, to Morrow bawled out of his Life, with crucify him, crucify him. For Virtue many times proves a dangerous Thing to him who has too great a Share of it. It often shines too bright, and offends the Eye with its too much Lustre, so that Virtue itself is made a Crime. How many of the braveſt Men among the *Greeks* and *Romans*, and some Modern Ones too, do we read and hear of, who have fallen a Sacrifice to Popular Rage, who have been clamoured and voted into Banishment and Prison, for no other Fault but for having been more righteous than their Neighbours, or over and above serviceable to their Country. Would you therefore be secure of a Reward, look for it, where you are sure never to be baulked or disappointed. Look up to GOD as *Nehemiah* did, and say with him, *Think upon me, O my* GOD, *for Good, according to all that I have done for this People.*

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